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EDITORIAL.

FOR THE MONTHLY CONCERT.

THE ALTERNATIVE.

In connexion with the benevolent efforts and brightening prospects of the church, there are some considerations of a peculiarly awful and threatening character. The tokens of the divine presence and glory are a pillar of light and joy to the friends of God, but of seven-fold darkness and terror to his enemies. They also discriminate between his active and devoted friends, and those who are lukewarm and indolent. The latter, though they may be saved as by fire at the last, are dragging down temporal judgments on themselves and their posterity. In short, there never was a time since the world was made, when the word and providence of God so loudly called upon his friends to show themselves on his side; and when they who were neither for him nor against him were so odious in his sight. If the precious are ever to be separated from the vile in this life, or the children of light are ever to become the salt of the earth and the light of the world, it must be when many run to and fro and knowledge is increased; when the spirit of Christ is entering into his church, and his church is blessing the world with gospel light. It is now that men must take their sides. They must feel, and act, and pray, as "friends of the Redeemer and friends of man," or that which would have been a peculiar blessing will become an eminent curse. We must share in the labors and toils of the Redeemer and his church, or be excluded from the joy of victory, and feel the scourge of his indignation. It is our deliberate and solemn conviction, that Christian nations, individuals, churches, ministers of the gospel, and private professors, must either engage with tenfold devotedness in the glorious cause of the gospel, or suffer such divine rebukes as would make every ear tingle to hear of them. This position we will attempt to establish from scripture, from recorded facts, and from the reasonableness of such a proceeding on the part of the universal King.

1. This sentiment is manifestly contained in the scriptures. In a glowing prediction of the Messiah's coming and kingdom, Isaiah describes him as a warrior, going forth for the salvation of his people and the destruction of his enemies. In that connexion he puts into his lips these memorable words, *For the day of vengeance is in my hand, and the year of my redeemed is come.* This is a day of vengeance on all his opposers, on all who obey not his gospel, on all who do not willingly enlist in his service and fight under his banner. In his own account of the reception of his gospel, he declares, *And I say unto you that many shall come from the east and west, and shall sit down with Abraham, Isaac, and Jacob, in the kingdom of heaven; but the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth.* The children of the kingdom at that time were the Jews, the descendants of Abraham, to whom the word of God and the Redeemer came; but who were slothful servants, unbelievers, and cumberers of the ground. When they correctly expounded his parable of the householder and his tenants, and unwittingly passed judgment on their own souls, he applied it to them in this tremendous manner; *Therefore I say unto you, The kingdom of God shall be taken from you, the gospel and all the blessings of adoption, and be given to a nation bringing forth the fruits thereof.* We see here, and may see in many parts of the Bible, that promises of mercy to those who are not his people, are intimately connected with threatenings towards those who have enjoyed the gospel but have not borne its benevolent and holy fruits. And we need not prove from the same Bible, that both the promises and the threatenings were simultaneously fulfilled. But it becomes us to inquire, Who are "the children of the kingdom" now? The unbelieving remnant of the Jews themselves, as well as the whole world of Heathens, are to "obtain mercy." If dwellers in Christian lands, who are nurtured in the bosom of the church, are the children of the kingdom, and the warning is now addressed to us, God grant, that we may not be barren and unfruitful in the Lord's vineyard, until vengeance comes upon us to the uttermost.

2. The language of facts, in all ages, corresponds with the language of revelation. God has taken his abused gospel away, and removed one candlestick after another out of its place, because men did not bring him glory by loving and obeying it. He has blown upon their worldly possessions, when they did not render him a spiritual sacrifice, or labor in building his spiritual temple. He has sent them a famine of hearing the word of the Lord, when they were themselves full, but did not draw out their heart to the hungry soul. The very mercy which came down upon the Gentile world, was at the expense of the unfruitful Jews, who are not after eighteen centuries redeemed from the curse. Where now are the seven churches of Asia, and all the rest which the Apostles planted? And why do they sleep the sleep of ages, but for their lukewarmness and for not doing the work of God? Why do the once flourishing churches of Africa and Europe lie for generations under the scourge of an offended God, if there is nothing evil in abusing the talents which God bestows? What churches of modern times, both in the old world and the new, have received the most liberal cup of spiritual prosperity and enlargement? Are they not those, almost without exception, which have imbibed some little portion of a Saviour's disinterested love, and have given the bread of life to famishing souls? What churches have been unweary for years with the dew of heaven, and not with divisions, and deprived of their ordinances, and trodden down by their enemies? Have they not been those, which kept their blessings to themselves, and looked with cold apathy on perishing millions? Now what is the lan-

guage of Jehovah's providence in all these dispensations? Does he not call upon us, now he is about to fill the earth with his glory, to throw our whole souls, with all our talents and treasures, into his service; and secure for ourselves and our children the double blessedness of those who water others, and are themselves equally watered? Does he not warn us, that it is eminently criminal and dangerous to be selfish and indolent, as the millennial glory draws near?

3. This mode of proceeding is reasonable. Men every where act on the principle, that favors received confer an obligation; and that favors continually ill-requited should be taken away. Every man's conscience demands his possessions and his all for Christ, whose love to him was stronger than death. And so man is so irrational as to deny, that we ought to have mercy on others, even as we have received mercy, even as Christ loved us, and gave himself for us. And when the means of giving salvation to thousands are in our power, and we do not deliver them from death, it is but right that such ungrateful and unfeeling conduct should be met with the displeasure of heaven. It is right that all the ransomed children of God should aid in the conversion of the world, or forfeit the privileges of children and suffer the doom of the unprofitable servant.

But we believe it is capable of demonstration, that the professed Christians of America have yet done less than the fiftieth part of what they could do for the salvation of the world; and that their compassion and their faith are no more elevated than their actions. Self-denial and sacrifices in this cause are almost unknown. The persons who labor, or give, or pray, are but a very small proportion of the whole number who sit at the Lord's table and are called by his name. While the efforts of the most liberal are so feeble and inconsistent, a vast multitude of our church-members scarcely know or care whether there be a missionary association in existence, or whether there be any heathen that are perishing for lack of vision. We feel justified therefore in appealing to the professed people of God, as Mordecai did to Esther in a time of peril when a great deliverance from God was needful: *Think not with yourselves that ye will escape in the king's house more than all the people.* For if ye altogether hold your peace at this time, then shall enlargement and deliverance arise to the heathen from another place; but you and your houses will be destroyed.

If the evil come in your own day, it may overtake your children; and then this land of Immanuel, which has been as the garden of God, and which our fathers left us as a heritage of God's chosen, shall become a moral desert, and smoke with the increase of heathen altars. Oh who can endure the thought, that his posterity shall do sacrifice to devils in this land of the pilgrims, and the fairest spot on earth be again covered with the shades of moral death? Let us then fear, lest the curse of barrenness come on our own souls, and families, and churches, while the glorious Redeemer is riding forth to universal conquest. Let us enter into his service with all our hearts, with that elevated devotedness which belongs to this glorious day. It is, beloved brethren, our distinguished honor and blessedness, not only that our poor names are written in heaven, but that we are come to the kingdom for such a time as this.

RELIGIOUS.

For the Boston Recorder.

ANOTHER ERROR CORRECTED.

MESSENGERS, EDITORS.—I was a little surprised at reading in your valuable paper of the 10th inst., an article under the title AN ERROR CORRECTED. The object of the writer of the article is to show, that a former correspondent, whose signature was "C," was under a mistake, in supposing that "the immortal hour of introducing the scriptures into our colleges as a class book was, in the councils of an all-wise providence, reserved for Amherst college." The writer then remarks, that "a Bible class, instituted by the president, was established in Dartmouth college, a year or two ago;" and he concludes the article with saying, "Let honor be given to whom honor is due. The honor in the present case, and a high honor it unquestionably is, to introduce a new era in the literature and religion of Christendom;—may not belong to Dartmouth; but it certainly does not belong to Amherst College."

We are taught, Messrs. Editors, by the highest authority, not to be governed by a desire to "receive honor one of another;" and in view of this, I have hesitated whether I would take the pains to correct the error into which both of your correspondents appear to have fallen; although the latter seems to speak dubiously about the claim of Dartmouth College. But truth is always worth something on its own account; and it is hoped that the statement now to be made, may have some influence in recommending the practice of connecting a careful study of the Holy Scriptures with the other branches of education to which the attention of youth is directed, in the colleges of our country.

Let me be permitted then to state that in the year 1812, on my accession to the presidency of the college of New Jersey, the study of the Bible was introduced into that institution, and received as careful an attention, and was made the subject of as strict an examination, as any other subject of study whatever. This order was observed through the whole ten years of my continuance in office, and is, I believe, kept up to the present time. In the years 1814 and 1815 it pleased a gracious God to visit the college with a very remarkable revival of religion;—the fruits of which are still visible in the distinguished piety and devotedness of some of the ablest ministers in the American church. For a considerable time, it is believed, there was scarcely a prayerless apartment in the whole college edifice. A report of this revival was made to the trustees of the college, in the spring of 1815; and by their order printed and widely distributed. In assigning the instrumental causes of this revival, it is said:—"Four such causes appear to have had a manifest agency."

1. And chiefly, the study of the Holy Scriptures; accompanied with comments on the portion read, and a practical application of the leading truths to the heart of Christ, say, "Let us pray;" or perceiving that we are looking to God for his blessing, and then proceeds to a general prayer; in which, of course, among a great many other things, he men-

one among the youth of the college, not excepting the most gay and dissipated. I have indeed been taken to render it interesting; but the degree in which it has been blessed, has been truly surprising. And under the divine blessing, I have served my duty, and instructed the youth in their duty; it has rendered their minds solemn and tender; beyond what they themselves were aware of at the time; it has given them a deep reverence for the truths of divine revelation; it has qualified them to hear preaching with advantage, and a length revealed truth has, we trust, been powerfully and effectually applied to their consciences, by the Spirit by whom it was indited."

It was in connexion with the report from which the foregoing extract is taken, that the "Questions and Counsel," which have since been so frequently reprinted in the form of a tract, first made their appearance; they were prepared for the use of the students during the revival, a copy of the report found its way to England (in what manner is unknown to me) and the editors of the Christian Observer, in their statement of Religious Intelligence for October 1815, saw fit to give nearly the whole of it a place in that work. The publishing of the report was disapproved, as being calculated to have an unfavorable influence on the youth who were the subjects of the revival. Yet the editors of that celebrated periodical conclude their article as follows:—"But while we thus object to the single point of publishing the appearances of beginning or reviving piety in the young men of Jersey college, we feel that we cannot praise too highly, or recommend too strongly to the presidents and professors of our English Universities, the laborious and vigilant efforts which contributed to produce these results. And here we are tempted to ask, why should not the study of the Bible form a regular part of our academic exercises? Is it not notorious that while mathematical and classical studies are pursued with ardor in our colleges and halls, scarcely any attention is paid to sacred literature;—and that men designed to enter on the ministry of Christ may graduate with honor at our Universities, without its being known by their superiors that they had ever looked into a Bible, or taken thoughtful pains to understand its contents? We should be greatly obliged to such of our correspondents as are conversant with the detail of college regulations and statutes, to point out in what manner this lamentable defect, which we apprehend is peculiar to our English Universities, may be supplied."

On reading this article in the Christian Observer, a hope was indulged that the study of the Bible would be introduced into the English Universities. It is feared, however, that this hope has not yet been realized. But with some expectation that a practice so manifestly salutary might become general in the American Colleges, an extended note was appended to a baccalaureate discourse, published in a volume of my sermon, printed in 1822.—"The note concluded thus: 'What the author has here said on the study of the Holy Scriptures, has been but proposing a mere speculation, or an untried and uncertain theory. He has stated what he has, for himself, made a matter of experiment, the good effects of which he has seen, and in which he has rejoiced in the most anxious solicitude of his existence. He has been the witness of the practical efficacy and manifest utility of this plan, of mingling the study of the sacred Scriptures with all the other studies of a liberal institution, and with the utmost deference he earnestly recommends the serious consideration of it, to all who have the sacred charge of directing the rising and forming the minds of youth. Among the means which are used to evangelize the world, it is his belief, that one of the most powerful would be, to evangelize the course of a liberal education; and he hopes the day is approaching when this will generally be seen; when the salt of revealed truth will so leaven the fountains of science, that all the reasons which issue from them shall make glad the eye of God.'"

Your paper, Messrs. Editors, is much, and as I think, very properly employed, in urging the importance of praying for revival colleges, and in showing the momentous influence which such revivals, if general, would have on the church and on the world. But let us never be unmindful of that memorable petition in our Saviour's intercessory prayer:—"Sanctify them through thy truth, thy word is truth." While therefore we pray that our liberally educated youth, may become the subjects of the renewing grace of God, let us remember that our prayers should be accompanied with the most sedulous endeavors to imbue their minds deeply with the truths of divine revelation. The word of God and prayer, ought never to be dispensed in this most interesting concern. And the Bible was studied as it ought to be in all colleges, and the people of God would unite in earnest and persevering prayer for a blessing on it, might rationally expect that the wished for revivals would speedily appear. Should this be realized, it would be a matter of very small consideration, that individual, or what institution, should possess or lose, "the honor which cometh from man," of originating the measures that led to so glorious an event.

Philadelphia, Oct. 17th, 1828. ASHIEL GREEN.

* For more than two years ago Holy Scriptures had been made the subject of a regular study and examination as the classics, the mathematics, or philosophy. The afternoon of the Lord's day was appropriated uniformly to the recitation of a certain number of verses, taken promiscuously (for all were required to be prepared) on five chapters of the Bible, assigned to them the preceding week. The recitation was always accompanied with expositions, critical remarks, and a practical application. The exercise was conducted with prayer and singing, and was considered the afternoon religious service of the College. In the morning, public worship in the usual form, was celebrated."

† Whoever reads this report will find that there was far less of what could properly be called "blowing," than has since been assumed to reports of revivals in our country. Yet in truth the Christian Observer expressed the very opinion of the writer of the report. He never intended it for any purpose, than to give to the trustees of the college, a correct account of the revival in the institution under their care, which would not have been published had they not explicitly directed it.

For the Boston Recorder.

"Let all things be done unto edifying." MESSENGERS, EDITORS.—It is doubtless the wish of every true minister of Christ, in discharging the duties of his high and responsible vocation, to administer all the ordinances of the Lord, in such a manner as is best adapted "unto edifying." Believing this to be the fact, I wish to point out what has long appeared to me to be an evil, in the mode of administering one of the most important ordinances of religion, and to suggest a simple, and I hope an appropriate remedy.

The evil to which I allude, is the practice of offering long and miscellaneous prayers, previously to the distribution of the bread and wine at the celebration of the Lord's supper. After these eulogies are prepared, the clergyman usually, according to the example of Christ, says, "Let us pray;" or perhaps, "Let us look to God for his blessing," and then proceeds to a general prayer; in which, of course, among a great many other things, he men-

tions the solemnities of the occasion. Now in the first place, I do not see how such a practice can be said to be in *intimation* of the example of our Saviour. For we are nowhere informed that he *prayed* on such an occasion. He took bread and *blessed it*; and the cup in like manner. Beyond all doubt, *merely* asking briefly the blessing of God upon the ordinance.

But without laying greater stress on this point, let us look for a moment at the obvious effects of such a practice on a communicant. The great and leading object of an attendance at the sacramental table, is to impress on the mind of the Christian the "remembrance" of a suffering Saviour, which his intercourse with the world has a constant tendency to efface. To accomplish this, it is necessary to fix his attention upon the life and death and glorious character of the Redeemer, with an *exclusive* and an intensity which shall absorb every thought, and awaken every feeling of his heart. But how shall he dwell thus steadily on the sublime and touching truths which are thus suggested, if the administrator leads him over all the ordinary topics of prayer, and thus distracts his attention, by presenting to his mind a variety of very different subjects of thought, however interesting in themselves they may be. The objection then to the practice in question is, that by dividing the mind, it prevents the good effects which that solemn service is intended to produce.

It is sometimes urged in support of this practice, that it is peculiarly proper when we are in the enjoyment of our highest privileges, to remember those who are less distinguished than ourselves. It is indeed our indispensable duty to pray for our fellow-men and for the prosperity and glory of the church. But "to every thing there is a season, and a time for every purpose under the sun." Our Saviour prayed for his disciples and for the world, but not when he "took bread and blessed it," and I can see no greater propriety in introducing into the very midst of the sacramental service, prayer for revivals of religion, or any other object, however interesting in itself, "after his example," than there would be in saying, "when the supper was ended, they sang an hymn; in imitation of which example, let us pray."

The alteration, then, which I would suggest is briefly this: that there be nothing in the mode of administering the ordinance which shall tend to divert the thoughts from its specific object. In other words, that every thing be excluded, which Christ himself did not think proper to introduce. But that *of the ceremony is finished*, as it may reasonably be expected that Christians will then be in a proper frame to address a throne of grace, an appropriate prayer be offered in behalf of the general objects of Christian benevolence, the children of the church, and whatever else may be considered as proper subjects of prayer.

These, Messrs. Editors, are my views, I have often heard the practice to which I have alluded, regretted by experienced Christians; and its influence in my own case has always been unpleasant. It appears to me therefore that if, instead of the usual mode, the service were rendered short, and exclusively confined to the occasion in the same manner as at ordinary meals in our families, it would be much better suited "unto edification" than it is at present. P. R.

For the Boston Recorder.

DANGER WEST OF THE ALLEGHANY.

The alarming destitution of the means of grace in the valley of the Mississippi, has lately been presented to us in a simple statement of facts; and truly the unvarnished truth is sufficient to awaken all the better feelings of the patriot and the Christian. If we love our country, and its institutions, shall we fold our hands and be quiet, while a fire is kindled west of the Alleghany, which is silently approaching the temple of civil and political liberty, which God has permitted us to rear on the rock of Christianity? Will not the patriot feel as he sees infidelity infusing itself into the hearts of the young and the ignorant, suiting itself to the tastes and circumstances of all, who through want of instruction fall an easy prey to its seduction? The government and institutions of the United States, are an object of admiration and astonishment to the world; they are emphatically as a city set on a hill. How great then would be its fall and fall it will. If its foundation be crumbled to dust. Will not the patriot feel and act? But if the politician is too much engaged in the affairs of state, or of his own aggrandizement, to realize the danger; will not the Christian awake? With his love of country is united love to souls, love to the Saviour, what will he do, what can he do? One thing every Christian can do; he can pray, and fervent daily prayer will avail something. But more must be done. The means of sending food to the hungry must be furnished. Who did not feel for the famishing Greeks, and who did not give? And who that has a heart of flesh does not approve our clarity and sympathy? But if we cast our eyes to the West, we see a greater number suffering, starving, dying, and this too in our own land of plenty. We hear their cry; their groans and sighs are borne on the western breeze; but they are unheeded amid the din of business and the softer notes of self-ace and self-indulgence. How long shall it be thus? how long shall the professor love himself better than his neighbor, and I had almost said better than his God? But does any one inquire, what can be done? None can be found to break to them the bread of life. We do give, and we are willing to give; and we do feel for them, and this is all that we can do. If it is so, then you are blameless, and though the souls of our brethren and sisters go down to death, their blood will not be found in your skirts. But it is true, that we do all that we can? If missionaries cannot be found, why cannot pious laymen go? *not to preach*, but to pursue their business? For most of the western States afford great facilities for commerce; and a rich soil waits for cultivators. Why then may not laymen go? And while they pursue their different callings, can they not exert an influence that with the blessing of God will save souls? But if neither the merchant nor agriculturist will go, through a fear of poverty, why should not families who are independent remove to these places of moral death? Do any say, we have families to educate, and we wish for good schools and a polished society? Then are there not teachers who are qualified and who are willing to go, not for gain but to do good? Why not then take a teacher, and let him instruct and polish your own children and others? Or if the flame which glowed in the bosom of Brainard, Mills, and Martyn was lighted up in every Christian bosom in N. England, something more would be done, and that speedily. Associations for worldly enterprise are often formed. How many factory villages have sprung up in our country within a few years; and what has done it? *Simply a desire of gain.* Why cannot devoted Christian families form villages in our western country, that may gain souls and lay up treasure in heaven? *Self-denial* we know must attend on every foot step which leads to the wilder-

ness; but had our Saviour, as he looked over this howling wilderness, shrunk back from the sacrifice, who would have marked the road to heaven? And who would have found admittance there? Hear, oh Christian; He that taketh up the cross, and he that overcometh, shall wear the crown, and join in the song of Moses and the Lamb. Y. Y. October 13.

HOME MISSIONS.

MR. IDE'S SERMON.

[Extracts continued.]

5. Consideration. Our ability to send the gospel to nations abroad necessarily depends upon the degree of influence which it has upon our citizens at home. Much as I feel the importance of new and more efficient efforts to disseminate the gospel among our own countrymen, I am far from believing that we have nothing to do for the evangelizing of other nations. Nor do I think the part which we are under obligation to sustain in this glorious work is small or unimportant. Nor do I believe that we ought to wait until all the inhabitants of our own country are converted to the faith of Jesus, before we attempt to proclaim his name to the heathen. Nor have I any apprehensions that the efforts which American Christians are disposed to make for this object will exceed either their duty or their means. In the worldly prosperity with which they are now blessed, and in the enjoyment of religious privileges superior to those of any other nation, it is doubtless meet that they should be forward in an enterprise so benevolent and glorious. But it ought to be considered that one of the best means of sustaining and increasing missionary operations abroad, is the promotion of true religion at home. Let churches be planted, and watered, and blessed with the influence of the Holy Spirit in all the destitute parts of our extensive country; let those which are now in existence continue to increase in number, in knowledge, and in holy zeal;—and a host of young men will be raised up, qualified and disposed to bear the glad tidings of salvation to the heathen, a spirit of Christian liberality will prevail that shall cast into the treasury of the Lord a competency for their support, and the prayers of millions for their success will ascend like a cloud of incense before the throne of God. New and more efficient plans for the dissemination of divine truth would be devised, and carried into execution, and the voice of our own missionaries proclaiming salvation for dying men would be heard in every heathen nation on the globe. But let the sins which invariably attend an unregenerated population continue to increase;—let the Sabbath be lost and public worship entirely cease in our new settlements;—let the little churches which there begin to arise and emit a feeble light become extinct;—let the voice of the few who oppose the vices of the times, and pray and strive for the conversion of their fellow citizens around them cease to be heard; let another gospel extend its deadening influence among the churches planted by our fathers, and the impression become general that the state of the heathen is not to be improved by the efforts of such men as have hazarded their lives for their sake, and the fountain of those streams of benevolence which are now the support of foreign, as well as domestic missions would be dried up. Our missionaries, who have already labored, and are already laboring, or depend upon a precarious support from those who are as yet unable to appreciate the blessings of the gospel. The numerous schools in which heathen children are training up for Christ and his churches must be relinquished, and the few who have already embraced christianity must be left as sheep without a shepherd amidst all the temptations of a seducing kindred enveloped in the darkness of idolatry.

There is danger, as we have seen, that the flood of iniquity which is now deluging our country may yet undermine the foundation of our government, and sweep away our free institutions. The only hope which the enlightened Christian has that this will not be the case, is in the opposing influence of the gospel. But should these affecting results ever be realized, how very circumscribed and feeble must be our efforts to carry the gospel to foreign nations. A civil war which in such a state of things would be but one among the evils to be endured, would occupy the time, the attention, and the talents of our young men, and exhaust the resources of the nation. There would be few to care for the heathen, & fewer still who would give them any efficient aid in obtaining the means of salvation. Admitting then as we cheerfully do, that the conversion of the world ought to be the ultimate object which American Christians have in view, it still remains a truth that the conversion of their own countrymen ought to be their more immediate object, as this latter is the means by which they can the most successfully operate for the accomplishment of the former. The man who first cleans away the forest around his own dwelling, adopts the most efficient means for changing a wilderness into a fruitful field.

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RELIGIOUS INTELLIGENCE.

MISSION TO THE MARQUESSAS.

Mr. William Crook, one of the twenty-nine missionaries composing the first expedition of the London Mission to the South Sea Islands, which sailed from London on the 18th of August, 1796, was landed at St. Christina, one of the Marquesas Islands, in the month of June, 1797. He was kindly treated by the chiefs, but remained there only a year. We are not aware that any further attempt was made to christianize these islands, till the year 1825, when three native teachers from the Society Islands, were accompanied thither by Mr. Crook (the venerable missionary above named) in the ship Lynx, Captain Silbirt. After a short residence, however, they all returned to the Society Islands. The London Evangelical Magazine for August gives information that on the 23d of October last, another expedition sailed from the Society Islands for the Marquesas, consisting of four native teachers and their wives. Two of them were left at an island of the Leeward group, and the other two, (Haamano and Aru) at St. Christina. They were all received with kindness by the natives, and their prospects of usefulness were considered very encouraging. It is supposed that before this time, they have been joined by Mr. Simpson, who recently left England with a special destination to the Marquesas, and also by Mr. Pritchard, from Tahiti, [Otaheite.]

The spirit manifested by at least one of the native teachers and his wife, in reference to this difficult undertaking, was truly interesting and delightful. We cannot better express it than in the language of Rev. William Henry, missionary at Eimeo, where they resided. The plan of renewing the mission having been stated to the church, the wife of one of the deacons, named Haamano, who himself was unwell and could not attend the meeting, stood up and begged that her husband and herself might be permitted to attend on every foot step which leads to the wilder-

ness; but had our Saviour, as he looked over this howling wilderness, shrunk back from the sacrifice, who would have marked the road to heaven? And who would have found admittance there? Hear, oh Christian; He that taketh up the cross, and he that overcometh, shall wear the crown, and join in the song of Moses and the Lamb. Y. Y. October 13.

RELIGIOUS INTELLIGENCE.

MISSION TO THE MARQUESSAS.

Mr. William Crook, one of the twenty-nine missionaries composing the first expedition of the London Mission to the South Sea Islands, which sailed from London on the 18th of August, 1796, was landed at St. Christina, one of the Marquesas Islands, in the month of June, 1797. He was kindly treated by the chiefs, but remained there only a year. We are not aware that any further attempt was made to christianize these islands, till the year 1825, when three native teachers from the Society Islands, were accompanied thither by Mr. Crook (the venerable missionary above named) in the ship Lynx, Captain Silbirt. After a short residence, however, they all returned to the Society Islands. The London Evangelical Magazine for August gives information that on the 23d of October last, another expedition sailed from the Society Islands for the Marquesas, consisting of four native teachers and their wives. Two of them were left at an island of the Leeward group, and the other two, (Haamano and Aru) at St. Christina. They were all received with kindness by the natives, and their prospects of usefulness were considered very encouraging. It is supposed that before this time, they have been joined by Mr. Simpson, who recently left England with a special destination to the Marquesas, and also by Mr. Pritchard, from Tahiti, [Otaheite.]

The spirit manifested by at least one of the native teachers and his wife, in reference to this difficult undertaking, was truly interesting and delightful. We cannot better express it than in the language of Rev. William Henry, missionary at Eimeo, where they resided. The plan of renewing the mission having been stated to the church, the wife of one of the deacons, named Haamano, who himself was unwell and could not attend the meeting, stood up and begged that her husband and herself might be permitted to attend on every foot step which leads to the wilder-

ness; but had our Saviour, as he looked over this howling wilderness, shrunk back from the sacrifice, who would have marked the road to heaven? And who would have found admittance there? Hear, oh Christian; He that taketh up the cross, and he that overcometh, shall wear the crown, and join in the song of Moses and the Lamb. Y. Y. October 13.

Anna Markoe; John Robinson Bradford, 13, youngest son of Hox. Allen Bradford; Mrs. Elizabeth A. Widdow, widow of the late Mr. Hugh W. 57; Mrs. Mary Farnsworth, wife of Doct. Amos Farnsworth; Mr. Albert Shaw, 27; Mr. Matthew Flynn, 56; Mr. Albert Shaw, 27.

In Claarstown, Mr. Samuel Tuls, 91; Mr. Thomas Clark, 41;—In Roxbury, Mrs. Rebecca A. Thomas, 70;—At Jamaica Plain, Mrs. Mary Wood, 79;—In Cambridge, Mrs. Mary A. Smith, 79;—In Salem, Mrs. Susan, youngest daughter of Mr. Gershom Tuttle, 18;—In Dorchester, Mr. Ara P. Lyon, 35;—In Salem, Mr. Daniel Chapman, a soldier of the revolution, 69; Mrs. Elizabeth Barras, 72; Mrs. Lydia Holman, 74; widow Mary Still, 72; Mr. John Chandler, 54;—In Marshfield, Mr. Benjamin Oden, mariner;—In Ipswich, Mr. Stinson Safford, 84;—In New Bedford, Mrs. Fettiplace, age 83;—In Nahant, Mrs. Judith Felger, widow of Mr. Benj. F. 83; Mr. William Clark, 89.

In Wilmington, (Mass.) on Thursday last, (in a fit of apoplexy,) **Dan. Nathaniel Morris**, 76. "Blessed are they who die in the Lord," for they rest from their labors, and their names are written in the book of life.

In Scituate, a son of Mr. Otis Kipp, 4. His death was occasioned by his clothes taking fire.

In Plymouth, on Sunday evening, 18th, **Nathaniel Lotthrop**, 36. Dr. 91. Dr. Lotthrop was the fifth generation from the first Nathaniel Lotthrop, who graduated at Harvard University at the head of the class of 1765, and before his decease was the only surviving graduate, except the venerable Dr. Holyoke, of Salem, of the long list of Alumni of their Alma Mater included within the years 1749 and 1800.

In Durham, Mr. Mrs. Herrick, wife of Rev. Jacob Herrick, after a sickness of many years, 76.—In Magalloway, N. B. Solomon Alden Thayer, of Brintree, Me. 36.

NOTICE.
The friends of Peace in the "Old Colony," propose to form a Peace Society for Plymouth County. A convention is requested to meet at Bosworth's tavern, in Halifax, on the 10th of November next, at 10 o'clock A. M. there to form a constitution and take such other steps as the cause of peace requires.

LETTERS TO DR. CHANNING.
Just Published by CROCKER & BREWSTER, 47 Wash-
ington Street.

LETTERS to Rev. W. E. CHANNING, D. D. on the
existence and agency of *Fallen Spirits*. By CANONICAL.
"No demonstration can be stronger than this: God hath
said so, therefore it is true." *Chillingworth.*

Just received.—A large supply of Goodwin's, Butler's,
Ames's, Burbank's and Hubbard's letter and writing Paper—
various qualities. Also, London, Philadelphia, and Rus-

Quills. **Oct. 31.**
LETTERS TO REV. DR. CHANNING.
 Just Published, and for sale at the Book-store, No. 20, Market-street, by PEIRCE & WILLIAMS.
LETTERS to the Rev. Wm. E. CHANNING, D.D. of the Existence and Agency of Fallen Spirits. By Canonica "No demonstration can be stronger than this: God had said so, therefore it is true." *Chillingworth.* Oct. 31.

STANDARD WORKS.
Published by CROCKER & BREWSTER, and for sale
by them, wholesale and retail, at their old Stand, 47 Wash-
ington Street, Boston :
DR. SCOTT'S FAMILY BIBLE, in 6 vols. royal oc-
tavo, with all the Notes, Practical Observations, Marginal
References and Critical Remarks, as in the most approved
London edition, in boards, sheep, calf and Russia bindings.
BUTTERWORTH'S CONCORDANCE to the Holy
Scriptures, being the most comprehensive and concise of an
before published, in which not only any passage of Scripture

may be easily found, but the signification also is given of a proper names mentioned in the sacred Scriptures. A new stereotype edition with considerable improvements, by Adam Clarke, LL.D. Price \$2 handsomely bound.

WORCESTER'S WATTS'S PSALMS AND HYMNS with 236 Select Hymns, from various authors, and directions for musical expression, large, common, and pocket sizes various bindings. Oct. 31.

AN INTRODUCTION, containing Observations on the times, for Morning and Evening, Sundays and Holy-Days; the manner of performing the Offices of the Church, and the Administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the Use of the Protestant Episcopal Church, in the United States of America.—Just received and for sale by R. P. & C. WILLIS, No. 79, Washington Street, Boston. Oct. 31.

by R. P. & C. WILLIAMS, No. 79 Washington St. Oct.

CANDID EXAMINATION
Of the EPISCOPAL CHURCH, in two Letters to a Friend, in strong paper covers. 19 cents each—\$50 doz.—\$10 per 100.

THE readers of the Recorder and Telegraph, may be forced to the favorable opinion given of this work on the 9

It has since been recommended to be used in Sabbath School Libraries.—It will be read with pleasure and satisfaction by those whose lot is cast in the vicinity of Episcopal Churches, or who providentially have in their reach the Book of Common Prayer, containing the manner of administering the Sacrament of Holy Communion to the Infants of Baptism of Infants. And to such as are of riper years, Catechism. The order of Confirmation, or laying of hands upon those that are baptized and come to years of discretion. The form of Solemnizations of Matrimony. The order for Visitation of the sick. The Communion of the sick.—The order of the burial of the dead.—The Articles

For sale by R. P. & C. WILLIAMS, 79, Washington Street, Boston. 6w. Oct. 31, 1822

Harmony, by way of Question and Answer, with Fifty-two Exercises.

By J. F. Burrows—improved from the first edition, 1836. 1848. 12mo. 10s.

Intervals, Table of. Intervals, Theory of. Intervals, Table of the Seventh, Fourth and Second. 1848. 12mo. 10s.

Base, the Common Chord, the Tonic and its attendant monies; Derivatives of the Common Chord, Accordant Seventh, Discord by Suspension, Chord of the Diminished Seventh, Chord of the Seventh, Fourth and Second. 1848. 12mo. 10s.

Sequences, Modulation. Exercises to be copied upon single paper. Oct. 1848. 12mo. 10s.

A THANKSGIVING ANTHEM.

JUST published, very appropriate for that occasion.

THANKSGIVING ANTHEM.
In the press, and will be published on Saturday next.

HARTFORD FEMALE SEMINARY
The Winter Term of this institution commenced
Wednesday, the 19th of November. The classes
were opened and lessons given out the *first day*, and all le-
sons by late entrance, it will be necessary to make
extra recitations on Saturdays. It is hoped that al-
l enter will avoid imposing this additional labor.

TERMS.
Tuition in all English branches, \$12 per term
(weeks, to be paid in advance.)
French and Italian, \$12 per term.

able	Marie,	20 per do.
—	Drawing,	8 per do.
	No charge for less than a term except in case of	
	DECE.	Oct.

BOXFORD ACADEMY.

THE next term of this Academy will commence on
day, the 17th of November ensuing, where Males and

For terms of tuition, board, &c. application may be made to the Preceptor, or the Committee of Agency, Oct. 31. Per Order, JACOB PEARSON.

Mr. ————
The above *Shawls* comprise as large an assortment as can be found in this city, and will be sold at the

Mr. *est Prices.* *copied.* Oct

Thus will the maritime interests of our country be promoted, and a race of seamen be shortly found whose character

has will the maritime interests of our country be promoted, and a race of seamen be shortly found whose character shall stand as high in the community as that of any other class of men. Merchants would then rest comparatively easy while their vessels were absent, in the full belief that every precaution would be taken to prevent difficulty, and every attention paid to business which could be expected from a crew of sober, temperate, and conscientious men.

We appeal also to shipmasters. Could the benevolent designs of the Seamen's Friend Society be fully accomplished, the comfort and happiness of shipmasters would be greatly promoted. Men of experience in this profession have always found much difficulty arising from the disorderly conduct of immoral and dissolute sailors. When intemperance

ation is the certain consequence, and mutinies with all their horrid train of evil may be expected. But let scorn be well

tion is the certain consequence, and mutines with all their horrid train of evils may be expected. But let seamen be well instructed, let them be trained to habits of reading & reflection, which may easily be done, let them be kept from the haunts of dissipation, and find a quiet and peaceful home in a respectable boarding-house, and above all the rest, let them be led to the house of God, and brought constantly under the means of grace, and with such a common blessing, which might confidently be expected, such a moral change would be wrought in the crew, that the interference of a family of brothers, Interference, and profaneness, and gambling, and quarrelling, and all those vices which degrade and destroy men, would cease; while the commander would be regarded as a father to the whole, whose will would be obeyed with alacrity as soon as it was made known.

Let me make a further appeal to seamen themselves. You wish to be respected, and desire to be received into the common ranks of life as others are received. It is a laudable desire, and with your own exertions it may be speedily accomplished. The Christian community are prepared to respect those seamen who will respect themselves, and you can lead to course which will give you credit and respect wherever you go. I will not, however, intrude on your privacy, into the room which, I am sure, you will not wish to be disturbed.

now driving for your good. Let it be your first object when you arrive in port to select a boarding-house of a good character, where, when temperance, and piety, and industry, and all are to be secured, and convenience. From that, attend carefully the worship of God on the Sabbath, & at other times as you have opportunity. Spend your leisure time wisely on shore in the school, or reading room. Select suitable books from the library, or get others to do this for you, and pursue them with care, and you will find your strength, and your good opinion is valuable, and eventually become as much respected among the people as any class of the citizens.

Finally, the Directors would appeal to the Christian community at large. We have here suggested a few hints respecting that plan which we are laboring to accomplish—this subject being of such importance to the welfare of you to its pray-ers. The abundance of the seas is to be converted to Christ, and is not this the time, and these the means by which it is to be effected? Christian brethren,

we expect to see the Lord. Great obstacles may arise, but we can consistently grant His will. In the strength of the Lord let us labor to surmount them and never give over, until *Holiness to the Lord*, is written in prominent characters on all the employments of men.

By Order of the Directors,
TOBIAS LORD,
CHARLES SCUDDER,
NEWTON WILEY,
WM. B. RAYTOLDS,
BOSTON, OCT. 12, 1828.

EXECUTIVE COMMITTEE.

TEMPERANCE.

ALCOHOL AS A MEDICINE.

Ifardent spirit be necessary to health and activity, how did the world get along without it for four thousand years?

"How could the Roman soldier have shared the frightful fates of Hannibal, who had nothing to drink, striding in vinegar and water? Take a soldier of the present day, clothed in heavy Roman armour, and give him the pium of a short sword, weapons which, it has been said, 'could shroud the world'; and it will soon appear what blessings have derived from alcohol." The modern Achilles cripplies under his load, unable to run from the ground the instrument with which he is to meet his foe.

"But alcohol is certainly useful as a medicine, and it may be resorted to as an antidote to infectious diseases." If it be a good medicine, let it be used only as a medicine. What has a healthy man to do with medicine? Let it be kept only on the shelves of the apothecary. But how does it am-

that spirals follow security under exposure to contagion? The history of certain epidemics will show that they destroy a larger proportion of tipplers than of those who are temperate. Two physicians of my acquaintance were called to practice in some epidemic scarlet fever. One drank freely, the other not at all; they were equally exposed to the contagion, and both took the disease. The drinker died, the other recovered. If you exposed to the infectious air of sick rooms, a plain nourishing food at regular intervals, and stimulating drinks.

"But what is to be done with the medicinal herbs and aromatic oils, must not they be discarded as *akholat*? The medicinal resin does not count as a very important class of remedies, but may be very useful in some rubs and ointments. The black drop is one of the best solutions of unfermented milk."

frangible substance, or dissolved in an essential oil, or made into an emulsion. The ordinary mode of using them does not carry them into the stomach in the state of solution, as they are instantly precipitated in a flocculent form on being thrown into water. As for the aromatic oils, they may be given in form of liquid soap, or emulsion rubbed with a little sugar and water, and in this way they exert their specific effects.

Is the physician required to prescribe a restive; if quinine and bark, and bitters, and metatonicas will not do, shall he prescribe alcohol? It is never certain and always unsafe, inasmuch as there is imminent danger of a permanent reitch being acquired for it; nor does it compare, in its restive powers, in cases where the complaint was

produce for modified by the previous use of it, the pure fermented and well-preserved juices of grape and the apple. The factitious wines are so generally vended in our country, are poor restoratives, they contain a large proportion of alcohol.

To maintain then, that, taking into view the danger of making tipplers by giving ardent spirit to the sick, and considering that all its medicinal virtues, and in other articles, mankind would not be whole be losers, it should be banished not only from the houses of every class in the community but also from the shops of the apothecary.

Mussey's Address

OBITUARY.

At St. Charles, Mo., on the 25th ult. of

the Rev. CHARLES S. ROBINSON, in the
year of his age. Mr. Robinson was a native of Gro-
(Mass.) and graduated at the Theological Seminary
dover, in 1819. Fired with that philanthropic ap-
looks beyond the more temporal evils of the human fa-
cleverly sacrificed the endeavours of home and the
of the spirit and comforts of his native State, that he
became the martyr of salvation to the millions of
of our country. Under a commission from the Young
Missionary Society of New-York, he arrived in Mis-
the latter part of the year in which he graduated.
that period, until the hand of God arrested him, he
of a laborer and faithful watchman upon these remo-
of the spiritual and temporal blessings Christ not only
the pulpit but in his life. As soon as he was called
led him from the field of labor. But his work was
He had lived long enough to see the churches which
God, he had been the instrument of planting, spring-
around him; and now, we doubt not, will in the

COPARTNERSHIP NOTICE---REMOVAL---
NEW ESTABLISHMENT, &c.
 JAMES E. COOLEY has taken into copartnership
 SAMUEL G. DRAKE, and removed into the New-Eng-
 land Public Sale Room, recently erected No. 46, Washing-
 ton Street, a few doors north of State Street, where the
 subscribers have the most splendid establishment of the kind,
 in this city. Their Room is about fifty feet by 60.

front—fitted up in the neatest and most approved style, with seats, and every convenience for the comfortable reception of spectators, as well as for the most advantageous display of almost every description of Merchandize. A room like theirs, for evening sales of Books, Stationary, Prints, Engravings, &c. where gentlemen can be safe and comfortable, appears long to have been wanting.—No pains or expense will be spared on the part of the subscribers.

The Auction and Commission Business will hereafter be conducted under the firm of COOLEY & DRAKE. Liberal advances in cash will be made on goods consigned for sale, and all invoices closed as soon as consistent with the interest of the owner. Sales of European Goods.

will be attended to with promptness, and very thankfully received.
Oct. 17. 4w
JAMES E. COOLEY,
SAMUEL G. DRAKE.

MRS. MURRAY AND HER CHILDREN.
JUST published by the Massachusetts Sabbath School Union, and for sale at the Depository, Baptist Church, Federal Street,—**MATERNAL INSTRUCTION**; or the History of Mrs. Murray and her Children. By WM. M'GILL.

Also, just published by the Union, and for sale at the Depository,—A Map of PALESTINE, for the use of Sabbath Schools, Bible Classes, &c.

At the Depository may be found an extensive assortment of Books suitable for Sabbath School Libraries, embracing several new publications; and the necessary Books, Tickets, Cards, Rules, &c. used in Sabbath Schools.

The Books for sale at the Depository are furnished at the

The "Sabbath School Treasury," published monthly, as above.
Oct 10. of Federal Street, Baptist Church.

DR. ADAM CLARKE'S COMMENTARY,
QUARTO EDITION—Price Reduced.

This valuable work may now be had of the agents, J. Emery and B. Weymouth, No. 41, Cornhill Street, N. B.

plete, in six volumes, quarto, well bound, at the reduced price of \$37.50 per set. The price at which it was sold by the original publishers was \$150 per number, unbound. The whole work consists of thirty-seven numbers. Any number, or numbers, to complete sets, may also be had at \$1 per number. Or any volume, or volumes, of Old or New Testament, at \$6 per volume on the Old Testament, —or \$7 per volume on the New.

price \$20 per set, well bound; or \$5 per volume, for any volume or volumes, of Old or New Testament. If bound in *calfs*, the price of this edition will be \$5 50 per volume—in *calfs* gilt, \$6—in *calfs* extra, 6 50. The price of the *Quarto* Edition, in *calfs*, will be \$6 75 per volume on the Old Testament, and \$7 75 on the New—in *calfs* gilt, \$7 50 per vol. on the Old Testament, and \$8 50 on the New—in *calfs* extra, \$8 per vol. on the Old Testament, and \$9 on the New.

is now offered at a price certainly lower, in proportion to its value, than even the octavo. In various respects, and especially for persons advancing in life, or wishing to form permanent libraries, by many it is preferred.

§3-To ministers or preachers, of any denominations, a discount of one third from the above prices will be made for *cash*. The same discount will be made to booksellers, or other wholesale purchasers, for *cash*. Any persons procuring

BAXTER'S SAINTS' REST.
LINCOLN & EDMANIS have just published a cheap and beautiful stereotype edition of this standard work, with an elegant frontispiece, to which the attention of the Christian community is particularly invited. In this edition, the multiplicity and confusion of notions and divisions which

have been felt in former editions, is avoided; and by marking the subdivisions in *italic*, a simplicity of method is introduced. Ministers and all other benevolent individuals will aid much the advancement of religious knowledge and personal piety, by promoting an extensive circulation of the work. The neat style in which it is now presented, renders the work a very pleasing present to young persons, and may with great utility take the place of many New Year's and Christmas tokens of regard. To those who cherish

LETTER TO THE PUBLISHERS.

Messrs. Lincoln & Edmunds,—I sorely know how you could, as booksellers, do a greater service to the cause of Christ, than by producing a stereotype edition of Baxter's *Saints' Rest*, at once so beautiful and so cheap. Perhaps no other human composition, except the *Pilgrim's Progress*, is so memorably adapted to all classes of readers, since

or p. face. While many of our best practical works, require to be lent with caution, and with considerable knowledge of character; this may safely and most profitably be read by any one. The danger and duty of lost sinners—the rules for examining the evidences of our personal interest in Christ—the obligations of Christians to eminent holiness, and to great activity in the service of God—the nature of holy contemplation—the vanity of expecting rest in this life—the nature of heaven, and the nature of hell.

I sincerely wish, that a work so excellent in itself, and which has received the seal of God's blessing, not only in the instruction and comfort of the saints; but in the conversion, by its instrumentality, of hundreds of souls, will now receive a very extended circulation.

With much respect, yours, &c.

HOWARD MALCOM.

POPULAR GEOGRAPHY.
JUST published, a new and improved edition of *Morse's School Geography*. The Atlas particularly has been greatly improved, by the addition of Outline Maps of the several countries, designed as exercises to fix on the mind of the scholar his previous lessons. There is also added on the map of the world, the heights of the principal mountains and lengths of rivers. **RICHARDSON & LORD, R**

Washington Street.
 Copies delivered Instructors and School Comm
 4ees, for examination, gratis. 6w Sept. 26.

DISTRICT OF MASSACHUSETTS—to wit:
 District Clerk's Office.
 Be it remembered, that on the Twentieth day of Septem
 ber, A. D. 1828, in the Fifty Third year of the Indepen
 dence of the United States of America, Flogg & Gould

ER-
CAN
sci-
the
Price
un-

of the said Proprietors, and the
a book the right whereof they claim as Proprietors in the
words following, to wit:

*A Manual Hebrew and English Lexicon, including
the Biblical Chaldees,*
Designed particularly for Beginners. By Josiah W. Gilman,
A. M., Professor of Sacred Literature in Yale College, Conn.
In Conformity to the Act of the Congress of the United
States, entitled "An Act for the encouragement of Learning

ing, by securing the copies of maps, charts, and books to the Authors and Proprietors of such copies, during the times therein mentioned;" and also to an Act entitled "An Act supplementary to an Act, entitled, An Act for the encouragement of learning, by securing the copies of maps, charts and books to the Authors and Proprietors of such copies during the times therein mentioned; and extending the benefits thereof to the Arts of Designing, Engraving and Etching Historical and other prints."

JNO. W. DAVIS, *Clerk of the District of Columbia*
Oct. 17. *4w

COMMUNION WARE.
AN extensive assortment of *Plated and Britannia Communion Ware* constantly on hand and for sale by the underscriber, No. 1, Washington St. T. A. DAVIS
Oct. 24. 3m.

THOMAS P. CUSHING, offers for sale, at his Cl

terms No. 5. Washington Street, on the most
favorable for cash, or on a short credit, an extensive as-
sortment of **ENGLISH, SCOTCH, IRISH, FRENCH**
and **AMERICAN** Manufactures, well adapted to
the Trade, and to Country Trade, and to the present and approaching
seasons. Sept. 10

extensive assortment of Surgical Instruments—Gratefully wishing to purchase will find it to their advantage to call
Oct. 10. 6m.

FRANKLIN INSURANCE COMPANY
THE FRANKLIN INSURANCE COMPANY give notice that their Capital Stock is THREE HUNDRED THIRTY EIGHT THOUSAND DOLLARS, which is all paid in, and available for the redemption of the shares, and that they make Insurance against

on every description of property.
They also continue to insure on MARINE RISKS
sums not exceeding *Thirty Thousand Dollars* on
one risk. Per Order, JOSEPH WARD, Secy
(Office No 44 State Street, Boston

Age Group	Total (%)	Male (%)	Female (%)	Unknown (%)
18-24	100	45	55	100
25-34	100	55	45	100
35-44	100	45	55	100
45-54	100	35	65	100
55-64	100	25	75	100
65+	100	15	85	100

[illegible]